

"Fathers and Mothers and Sons and Daughters Banquet," an old people's evening, a series of social evenings, sleighing, skating or tramping parties, a summer out-door programme and such like would constitute some features in a play and recreation scheme.

5. *Preparation for leadership of boys and girls.* Perhaps no form of Christian activity has opened up so quickly and comprehensively in the past ten or fifteen years as leadership of and work with children and youth. The writer's own thought is that this kind of service offers the greatest possible challenge to the young men and the young women of our Epworth Leagues. Teaching in the Sunday school, leadership and direction in play and recreation, mentorship in the Canadian Standard Efficiency Tests, the big-brother and big-sister movements—these offer avenues of usefulness and service, greater than any other field of Christian activity. The children and boys and girls and youth of a community are a constant challenge to the Christian young people, and it is for Leagues everywhere to respond quickly and wholeheartedly to this supreme community challenge of the twentieth century. The leader cannot urge this opportunity for service too strongly.

6. *Undertake some special community work.* By this I mean work which will affect certain groups or classes of, if not the whole community. A series of cottage prayer-meetings, looking after the poor, educational night classes, a debating and literary league, a series of concerts, a tree-planting and lawn beautification campaign, a local option or anti-cigarette campaign, the purchasing and supervising of a playground, community work with boys, the establishment of a community library—these and similar activities would come under the heading, "Community Work." The League might well undertake one or more of these forms of service. What do you think?

7. *Some special philanthropic work of national or worldwide significance.* Show how it is not enough to be interested in one's community only. This is good, but there is a larger vision—the kingdom vision—or the world vision, if you will. No set of circumstances in the history of the race has so strongly appealed to us as the present. Dwell here for a moment on the abnormal conditions and needs brought about by the present world war. Belgium, Serbia, the Red Cross Fund, the Patriotic Fund—all these and many other circumstances that they suggest stir our hearts to the depths. And it is for every young Canadian to take some part in meeting these dire situations by making real sacrifices for the millions of victims who have suffered. Let the leader make strong appeals for a combined effort on account of one or the other of these conditions. Suggest some practical way in which your League may make some contribution to the relieving of the situation.

8. *Prosecute steadily and persistently the Forward Movement* "Pray, Study, Give,"—yes, and more! Has not the time come when every young people's society should seek to have at least one of its members every year volunteer for some definite form of Christian service at home or abroad? Emphasize the fact of these being great days, bringing with them great tasks and problems, challenging young people to be up and at them.

Make this your peroration: "One volunteer for definite Christian service every year from — League."

The above eight suggestions and others that you might substitute or add would make a splendid year's programme for the betterment of the community and the

extension of the Kingdom throughout the world.

May every leader have freedom and power in this first meeting in April to inspire his fellows with increased zeal for the Master's cause.

The Medical Missionary as a Social Reformer

MISSIONARY TOPIC FOR APRIL.

Suggested Scripture Lesson—Luke 10: 25-37.

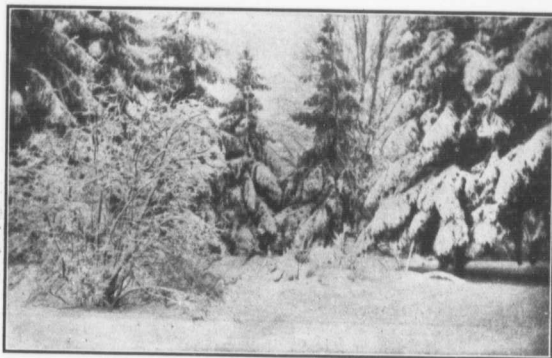
MRS. F. C. STEPHENSON, TORONTO.

Wherever the medical missionary works, he stands for the social uplift of the community. Ignorance, superstition and cruelty are not the least of the ills which the missionary doctor must treat

better conditions. In Port Simpson today may be found many Indian homes which compare favorably with those of the white community.

"Do not spit on the sidewalk," was a warning disregarded by some white men who landed to spend a few hours at one of our Indian missions in British Columbia. "Only an Indian village," said the travellers and heeded not the request on the sign board. Later they parted with many dollars to pay their fine, which the village council added to the local improvement fund. Hospitals, lectures and lantern slides, the isolation cottage, new homes and the indefatigable labors of the doctor are slowly but surely changing the Indian's standard.

China today is the land of progress. She is making history so fast that he who reads must run if he would keep up to date regarding all China is doing for her own uplift, as well as what others



AFTER THE STORM.

Amateur photograph. By Wilfred Miller, Lawrence Station, Ont.

and if possible remove. He is in the mission field to make known the Great Physician as the Saviour, to heal the sick, to prevent disease, to bring about better conditions of living and to teach the value of strong, healthy bodies. If possible, he seeks out young men to be trained as doctors, establishes medical schools, builds hospitals, opens dispensaries, and wins the good will and co-operation of the community in carrying on his work.

Even in our own land the medical health officer is an important factor in maintaining sanitary conditions and in protecting the community against disease. Wherever he finds himself, the work of health officer is forced upon the medical missionary, and marvellous are the results he brings about through methods as varied as conditions.

In our own Dominion, the Indian medicine man held the Indians in the bondage of fear. His power, they believed, controlled life and death; his influence could be traced in their customs, superstitions and ceremonies; his cruelty, ignorance and failures they were helpless to withstand. The Indians were dying out under such conditions.

In 1889, Dr. A. E. Bolton, the first medical missionary of Canadian Methodism, went to Port Simpson at his own expense, and from the day of his arrival the power of the medicine man began to lessen. The hospital, the nurse, the skill of the doctor and the silent but effective influence of the homes and surroundings of the missionaries are winning the Indians to an appreciation of

are doing for her. The medical missionary in this land with a population of 400,000,000 and unlimited resources has been and continues to be an effective pioneer force in preparing the way for evangelistic and educational work. It is said of Peter Parker, the first medical missionary, that he opened China at the point of a lancet; in 1835 he established the first hospital and the Chinese began to see miracles of healing.

The work of the over-the-seas men and women who can make the blind see, the lame walk, and cure all manner of disease, is talked of in the homes, the tenements and the markets. The power and skill of the foreign doctors cannot be disputed, but it is almost unbelievable that they came to live and work in China because they are followers of the Lord Jesus Christ, the Son of the Living God, whom they worship. More wonderful still, these great doctors declare that God is the Father of the Chinese as well as of the foreigner, and that they are brothers, and their lives prove their words.

In all their work, these strangers emphasized the value of life, for they have come to China that her people might have life, both physical and spiritual. Are they succeeding?

Who can tell how great a part the medical missionary has in helping China in her heroic and successful efforts in doing away with opium, which was sapping the very life of the nation? This is one of the greatest reforms the world has seen. What do the women of China owe to the medical missionaries for their